

GUIDE TO HOLINESS.

For the Guide to Holiness.

THE SPIRITUAL PILOT OF CORNWALL—WILLIAM CARVOSSO.

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"In this way he helped many a poor mourner over the bar of unbelief."
Preface to Memoirs.

A SPIRITUAL pilot indeed, for sixty years, was William Carvosso! for not, like most professors of religion, was he content with feeding the lamps of light-houses on the shores of salvation—he was out in the offing, looking after shipwrecked souls, and guiding all that would hear his friendly hail into the haven of peace and life. His life is an example of what a solitary man may do for the salvation of sinners by his personal exertions, if he consecrates himself wholly to the cause of the Redeemer. It is a proof that the salvation of the whole world is possible to the Christian Church, in a short time. An ambitious man once said, "Let others write history, be it mine to make history;"—but this obscure native of a corner of the island of Great Britain conceived a purpose worthy of record, and learned, when past sixty-four years of age, the art of writing, to leave to his Christian brethren a memorial of his success in the work of human redemption.

He was born near Mousehole, in the parish of Paul, Cornwall, March 11th, 1750. He lived under the parental roof until he was ten years of age, and learnt to read his Bible with a pious mother. He was then sent to live with a respectable farmer in the same parish, in whose family he resided till he became of age. He was all this time addicted

to the vices of youth, wrestling, cock-fighting, card-playing and Sabbath-breaking, and although thrice alarmed for his life, (by being thrown from a horse, by falling into the river, and by crossing over Hayle on horseback when the tide was too high,) and reminded of the necessity of preparing for immortality by regular attendance at the parish church, yet nothing awakened him to a proper sense of his condition and prospects as a sinner, until his sister was converted, and came twelve miles from Gwinear to warn the family. Going to visit his mother one Sunday morning, what was his surprise to find his sister there on her knees, praying with his mother and brothers! When she arose she confounded him by a direct appeal to him respecting his salvation.

He had never been touched before by a serious thought of his concern with religion. He went that night, by her advice, to a Methodist meeting on the opposite side of the river, and heard a sermon from the text, "We are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God." "The word," he says, "reached my heart; the scales fell from my eyes, and I saw and felt I was in the gall of bitterness, and in the bonds of iniquity. I had such a sight of the damning nature of sin, and what I had done against God, that I was afraid the earth would have opened and swallowed me up." The result was, he gave himself up to the Savior, and some days after received evidence of the pardon of his sins, which he retained to the day of his death.

In the history of his own conversion, he learned "God's method of saving sinners, and spreading the knowledge of his grace. *My Sister was converted at the distance of many miles from us; but in the fulness of her heart she came that distance to tell us what great things the Lord had done for her, and to invite us to partake of the same salvation.*" The secret was out—he now learnt it by heart—he made it the rule of his life, he exemplified it;—it shines in his life a polar star to guide after him those who wish to see the world reconciled to God.

But there is something wanting besides light to bring the servants of Christ into this work;—they want a steady and powerful impulse within—a constant energy, equal to that which moved them first to secure their own salvation. O, who shall teach this secret? where shall we find this power? It is disclosed in the subsequent experience of this honest farmer. Now we have come to a field where there is a hidden treasure, which will enrich for ever the man who finds it and digs it up. Stand by, thoughtful reader, and let this good man expose it to your view. "In the same happy frame of mind which God brought me into at my conversion, I went on for the space of three months, not expect-

ing any more conflicts ; but, O, how greatly was I mistaken ! I was a young recruit, and knew not of the warfare I had to engage in. But I was soon taught that I had only enlisted as a soldier to fight for King Jesus ; and that I had not only to contend with Satan and the world from without, but inward enemies also, which now began to make no small stir. Having never conversed with any one who enjoyed purity of heart, nor read any of Mr. Wesley's works. I was at a loss, both with respect to the nature and the way to obtain the blessing of full salvation. From my first setting out in the way to heaven I determined to be a Bible Christian ; and though I had not much time for reading many books, yet I blessed God I had his own word, the Bible, and could look into it. This gave me a very clear map of the way to heaven, and told me that 'without holiness no man could see the Lord.' It is impossible for me to describe what I suffered from 'an evil heart of unbelief.' My heart appeared to me as a small garden with a large stump of a tree in it, which had been recently cut down level with the ground, and a little loose earth strewed over it. Seeing something shooting up I did not like, on attempting to pluck it up, I discovered the deadly remains of the carnal mind, and what a work must be done, before I could be 'meet for the inheritance of the saints in light.' My inward nature appeared so black and sinful, that I felt it impossible to rest in that state. Some perhaps will imagine, that this may have arisen from the want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance ; the witness was so clear that Satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance

'The blessed hour when from above
I first received the pledge of love.'

What I now wanted was 'inward holiness ;' and for this I prayed and searched the Scriptures. Among the number of promises which I found in the Bible that gave me to see it was my privilege to be saved from all sin, my mind was particularly directed to Ezek. xxxvi. 25—27 :— 'Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.' This is the great and precious promise of the eternal Jehovah,

and I laid hold of it, determined not to stop short of my privilege ; for I saw clearly, the will of God was my sanctification.

“ The more I examined the Scriptures the more I was convinced that without holiness there could be no heaven. Many were the hard struggles which I had with unbelief, and Satan told me that if I ever should get it I should never be able to retain it ; but keeping close to the word of God, with earnest prayer and supplication, the Lord gave me to see that nothing short of it would do in a dying hour and the judgment-day. Seeing this, it was my constant cry to God that he would cleanse my heart from sin, and make me holy, for the sake of Jesus Christ. I well remember returning one night from a meeting with my mind greatly distressed from a want of the blessing ; I turned into a lonely barn to wrestle with God in secret prayer. While kneeling on the threshing-floor, agonizing for the great salvation, this promise was applied to my mind : ‘ Thou art all fair, my love ; there is no spot in thee.’ But like poor Thomas, I was afraid to believe, lest I should deceive myself. O what a dreadful enemy is unbelief ! Thomas was under its wretched influence only eight days before Jesus appeared to him ; but I was a fortnight after this groaning for deliverance, and saying, ‘ O wretched man that I am, who shall deliver me from the body of this death ? ’ I yielded to unbelief, instead of looking to Jesus, and believing on him for the blessing ; not having then clearly discovered that the witness of the Spirit is God’s gift, not my act, but given to all who exercise faith in Jesus and the promise made through him. At length, one evening, while engaged in a prayer-meeting, the great deliverance came. I began to exercise faith, by believing ‘ I shall have the blessing now.’ Just at that moment a heavenly influence filled the room ; and no sooner had I uttered or spoken the words from my heart, ‘ I shall have the blessing now,’ than refining fire went ‘ through my heart — illuminated my soul — scattered its life through every part, and sanctified the whole.’ I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, ‘ This is what I wanted ! I have now got a new heart.’ I was emptied of self and sin, and filled with God. I felt I was nothing, and Christ was all in all. Him I now cheerfully received in all his offices ; my Prophet to teach me, my Priest to atone for me, my King to reign over me.

‘ Amazing love ! how can it be
That thou, my Lord, shouldst die for me ! ’

O what boundless, boundless happiness there is in Christ, and all for such a poor sinner as I am ! This happy change took place in my soul March 13, 1772.”

Seven or eight years after his conversion, he married a pious young woman, a congenial spirit, with whom he lived, with great comfort, until her decease. She died the mother of three children, all of whom, were, in their youth, the subjects of grace, and one of them became a Wesleyan minister, and for a time was a missionary to New South Wales. After marriage he took a small farm in his native place, devoting also a part of the year to fishing. Finding the sea unfavorable to his health, he removed to the parish of Gluvias, near Ponsanooth. Here he labored on his farm with cheerful diligence and buoyant enterprise, and not only maintained his family comfortably, but laid up enough to make himself independent of work, after the death of his wife.

This event took place in 1813, and the next year, his children being settled in life, he formed the resolution of devoting himself, thenceforth, exclusively to the service of the Lord, in labors for the conversion of sinners and the sanctification of the saints. In pursuance of this resolution he gave up his farm, and went to reside with his daughter at Dowstall, in the parish of Mylor, three miles distant from Ponsanooth. From this place as a centre, he went forth on occasional visits to the villages and parishes round about, to Mabe, Sparnock, Mousehole, Penzance, Breage, Ponsanooth, St. Austell, Camborne, Probus, Bickton Mill, Callington, Devonport, Plymouth, Saltash, Cury, Redruth, Treworlas, Mullion, Stithians, Mevagissey, Gwennap, Helston, Mawnan, Tregrew and Flushing, twenty-five different places, some of which he visited several times. In these visits he was accustomed to go from house to house, hold class-meetings and prayer-meetings, and deliver exhortations, sometimes from the pulpit. This he continued until he closed his earthly pilgrimage, at the advanced age of 84.

Just before he commenced this extraordinary career, he learned the art of writing, in his 65th year, by which he not only left to posterity a record of his life, but addressed hundreds of religious epistles to persons of every condition in life, for whose spiritual welfare he interested himself. The first occasion of his endeavoring to write was to pour out a father's heart in advice and consolation to his son, Rev. Benjamin Carvosso, a fortnight after he left home to enter into the labors of the ministry. Before the reception of this surprising epistle, his son had never known him to connect two letters together, except in subscribing his name. When he was put in charge of a class, three years after his conversion, he knew no more of writing than to mark the letter P in his class-book, to signify the presence of the members at the meetings. In a short time he attained to a good degree of excellence in penmanship, and composed in a correct and energetic style. His memoirs pre-

sent the following transcript of his feelings, in view of resigning his worldly business:—

“For many months after my son left me to enter upon his great and important work, being quite alone on my farm, and the prices of all articles of produce being in a very fluctuating state, I was at times much perplexed as to the course I ought to take for the future. At seasons I was much weighed down, and could only find comfort in looking from my outward circumstances. At times the Lord greatly comforted me by his precious promises, and I was much blessed in laboring to make myself useful to souls. I had no desire to seek riches; yet if I were assured it was the path of duty to continue a little longer in business, I was willing to submit, though I scarcely knew how I should get through. In this state of things, I spread my case before the Lord, and earnestly sought direction from above. He saw my motive was to please him, and he condescended to direct me. One evening, while sitting alone and considering whether I ought to give up my farm and free myself from the cares of the world, these words came with power to my mind: ‘Behold, I have set before thee an open door.’ I immediately considered it the voice of the Lord, and my heart replied, ‘Then I will at once go out of the world, and retire from all its cares.’ From this moment I saw my way clear: I was entirely freed from the world, and resolved to give up my few remaining days wholly to the service and glory of God. When my friends, belonging to the society at Ponsanooth, heard of my determination, sorrow filled their hearts, and it was with the greatest difficulty they could bring their minds at all to submit to it. On laying the matter before the preachers’ and the leaders’ meeting, it was thought best for me to continue as the nominal leader of my three classes, and to visit them as often as I could; three other leaders, or assistant leaders, being appointed to take charge of them in my absence. Thus it has continued to the present time.”

In the performance of his worldly business he was characterized by untiring and cheerful industry, punctuality, economy, prudence and thrift. He went forth to his work sprightly as a lark, and returned to his rest, or to his religious meetings with a grateful heart. Free from the anxieties of those, whose haste to be rich tempts them to hazardous speculations, he kept his mind in a religious frame, holding communion with God, and ready to converse with any he met on the things of God and salvation. While trading with men, buying or selling, he watched his opportunity to offer a profitable reflection upon the concerns of the soul—from things temporal he led the way to things eternal—and illustrated, often with great aptness, the preciousness of the true riches,

the riches of grace, by comparisons with the various interests of the present life. He never suffered the hurry of business to keep him from his religious duties, public or private, and often, in the midst of harvest, by quickening his servants in the labors of the early part of the day, he gave them an opportunity to break off at a certain hour, in order to attend to religious meetings. He had the charge of two or three classes, until his retirement from business, and generally attended public worship from five to seven times every week. Religion was the element of his soul, and every thing else was made to harmonize with that.

No wonder that the cause of religion flourished perpetually in the neighborhood of such a man. When he took his farm at Ponsanooth, it was, compared with the state of things at Mousehole, a barren wilderness; a feeble and forlorn class, destitute of a leader, no chapel in the neighborhood, and preaching only once a fortnight at the distance of three quarters of a mile from his house. He established a prayer-meeting at his house, commenced exhorting publicly and privately, saw his own children converted one after another, his neighbors also and their children from time to time were awakened and converted; two large classes were formed, preaching was procured twice a week; then a little chapel was erected, and finally, this being crowded with happy converts and serious hearers, it was made to give way to a large and commodious church, with a burying-ground attached to it. The wilderness was converted into a garden, and the verdant hills rejoiced on every side. Thus he demonstrated that the gospel, faithfully obeyed in all its precepts, will lead to steady success in temporal and spiritual business alike.

But now we are to view him in that part of his career which entitles him pre-eminently to the character of the Spiritual Pilot. He devotes himself without reserve to the work of saving souls. All his thoughts, and all his strength of body and mind, are employed in one object — to save, preserve, and perfect his fellow-men, through the knowledge of salvation by Jesus Christ. For this he prays, talks, writes, exhorts and travels. If he meets with a backslider, he reproves and admonishes him, reminds him of his broken vows, his lost enjoyments and faded hopes, and awakens in him a keen remorse for his treachery to his Savior, and a desire to return to his first love. If he meets with a careless sinner, he declares to him the terrors of the law, and shows him the dreadful perils which hang over his impenitent state. If he finds a soul afflicted by a consciousness of guilt and danger, he points him at once to the Savior of lost men, and assures him he has only to commit him-

self without reserve to Christ to secure an immediate deliverance from the condemnation and power of sin. If he finds a praying and believing soul troubled with the remains of a carnal mind, evil tempers unsubdued, and impure affections unextracted, he announces to him the fulness of salvation provided in Christ for all his followers.

The following extracts from his journal, at different dates, will give the reader glimpses of his course and a picture of his method of saving souls :

" March 11, 1818. As I was going to Mabe chapel with Mr. N. Earle, he said to me, 'There goes another backslider!' I stepped forward and took him by the arm and said, 'What harm did Jesus ever do to you, that you should turn your back upon him?' I then entreated him to return again to the Lord. He promised me he would; and accordingly he came to the class meeting, bringing another poor wanderer with him. While I was praying, the power of God descended; and he and his penitent companion were cut to the heart, and wept aloud for their sins. They continued in fervent prayer for the space of three hours, when the Lord was pleased to bestow on them a gracious sense of his pardoning mercy.

" Lodging at Mr. E.'s, I felt impressed with a sense of duty to speak to one of the same village about her soul. I asked her if she ever prayed; she frankly told me she had not; and when I urged her to begin, she said she knew not how. I told her, prayer did not consist altogether in words, but in the desire of the heart; and requested her to kneel by her bedside that night before she slept, and say, in the language of the publican, 'God be merciful to me a sinner!' She promised me she would. I called again the next morning, to inquire if she had performed her promise. She assured me she had, and that she had also, in the same manner, prayed that morning. The happy result of this was, the next Sabbath she was deeply awakened in her own house, and I received a message to come and visit her. When I came, it was to me a very affecting sight indeed, to see the streaming tears, and to hear penitential cries. Soon the Lord Jesus revealed his pardoning mercy to her soul; and, blessed be God! she has now been steadfast for many years. May she stand to the end."

" April 29th, 1818. A respected friend at Probus sent me a letter, requesting me to pay the friends a visit. I went accordingly, and stayed with them four weeks. Several who had, through unbelief, lost the witness of sanctification, were enabled again to lay hold on the blessing. One morning, while I with a friend was visiting the sick, I fell into conversation with a woman who happened to come into one of the houses which we had entered. I questioned her concerning her soul, and soon

found her utterly dark and insensible to spiritual things. I spoke to her faithfully of righteousness, death, and judgment ; and like Felix, she trembled. The next day I called on her, and found the truths delivered to her the day before had taken hold of her conscience. 'I have been,' said she, 'a vile sinner against God for forty years. Till I saw you, yesterday, I had been all my days asleep in sin.' Seeing that she was wounded by the sword of the Spirit, and now wanted the Comforter, I told her that, notwithstanding all her guilt and sin, I had good news to tell her. 'Jesus,' said I, 'is now ready, willing, waiting to save you.' This was news so good, that she could not at first believe it. I then said, 'Are you willing to give up all your sins, to give God your whole heart, and to serve him all your days?' With a full heart she said, 'Yes I am.' 'Then,' said I, 'now is the accepted time with God ; he needs no price, no worthiness, no delay. All that Christ requires is, that you feel your want of him.' We knelt with her at a throne of grace, wrestled with her in mighty prayer ; and the Lord heard, and set the captive free. With streaming eyes, and hands and heart uplifted to heaven, she cried, 'Glory be to God, the dead's alive, the lost is found !' Before she rose from her knees, she prayed for her husband in a striking and uncommon manner. As soon as he came home, she told him what God had done for her soul. This produced a blessed effect upon him ; from that time he gave his heart to God, and set out with his wife in the way to heaven."

"*April 24th, 1821.* While talking with an old woman, sixty years of age, she was soon cut to the heart, and in a very short time the Lord set her soul at liberty. The change was so great, and the transition so sudden, that language failed to express her gratitude to God. She soon ran and told her neighbors what God had done for her soul. Another woman was deeply affected at what she saw and heard, and also sought and soon found a sense of divine mercy.

"*26th.* While at Breage, a friend informed me that H. M. had a great desire to see me. I went to him, and found that he had been five years under the afflicting hand of Providence. He told me he wanted the assurance that he was a child of God ; and then said how he had read and prayed, and had the clergyman to administer the sacrament to him, in hopes that he should thereby attain what he wanted. 'But,' says he, 'all seems to be of no use.' I replied, 'No, it is not of works, lest any man should boast.' I then brought the Bible to him, and opened to 1 Peter ii. 24, and requested him to read for himself : 'Who bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness : with whose stripes are we healed.' He looked

upon me with great earnestness, and cried out, 'It was faith I wanted ; I could never read for myself before.' At that moment the Lord set his soul at liberty, and he rejoiced with joy unspeakable and full of glory. I do not think I was with him more than half an hour before the happy change took place. Soon after this he took his flight to the paradise of God."

" Being invited one Sunday to visit a member of the society who was very ill, I asked her if she had a satisfactory evidence of her interest in Christ. She said, 'No ; nor had I ever a sense of the pardon of my sins.' When I beheld her destitution of soul, and the evident marks that death was near at hand, I was filled with much compassion for her case. I began to encourage her hopes, and offered her Christ as a ready, able, and willing Savior — waiting at that moment to remove her guilty load. I showed her the atoning sacrifice, explained to her the plan of salvation by faith, and told her that God required an act of faith in her to believe what Christ had done for her. She felt the Comforter drawing near, and said, 'I never saw it in this light before.' In a short time she was enabled fully to rely on Jesus ; and now her eyes overflowed with tears, and her heart was filled with peace and joy in believing. She lived three weeks after this, held her confidence to the last, and finished her course with joy.

" A friend invited me to come over and meet the classes at Tuckermill. In speaking to the people in one of the classes, I found a poor, heavy-laden penitent. I labored to encourage her ; but such were her strong cries and tears, that I thought it best to pray with her. Her mind apparently becoming a little more composed, I asked her how she felt. She said, 'I see I must go home and pray more.' Aware that this was a snare of Satan, I replied, 'There is no necessity for that ; The Lord is here, and is now waiting to bless you. There is nothing wanting, but for you to believe in Jesus as your Savior. And if he died for you, ought you not at once to believe in him, and to love him ?' The light of faith soon appeared, and her soul found liberty through the blood of the Lamb. Full of the assurance of faith, she cried out, 'Now I know my sins are forgiven.' I lodged at Mr. S. Burrell's that night ; and, with him, the next day, I called on her, fearing lest Satan might have beguiled and robbed her ; but to our agreeable surprise we found her, having laid aside her ordinary work, keeping the day holy. 'I have,' said she, 'set apart this day to praise the Lord for what he did for my soul yesterday.' This I thought was a very pleasing testimony to the reality of the work. In meeting the other classes at Tuckermill, we had refreshing seasons from the presence of the Lord."

“ When at Ponsanooth, I was informed of a young woman who was so ill of a consumption that her medical attendant had given her up. The moment I heard of her case, I felt an ardent desire to see her. As she was known to have a strong dislike to religion and religious people, the friends told me it would be useless : but what they said noways discouraged me ; I resolved to gain access to her, and, if I could, have some conversation with her about her soul. I accordingly went to the house, and informed her mother what was my business. Her mother said, she was not yet come down stairs, but she would tell her of it. The answer was, that she did not wish to see me. This did not dishearten me, nor quench my desire for her salvation ; but it instantly struck me, that if I would see her at all I must come upon her unawares. Two hours afterward I again called at the house, and found her sitting by the fire, exceedingly pale and deathly in her appearance. I was well assured in my mind, that if I would have access to her heart, I must attempt it in the gentlest manner, by the tenderest love and affection, and by indirect approaches ; so I asked her several questions concerning her complaint, and found it such as was likely soon to bring her to the grave. I then asked her if she believed there was a God ; she answered ‘ Yes,’ in a rather high and forbidding tone of voice. ‘ And do you believe,’ said I, ‘ that he knows the secret thoughts of your heart ?’ ‘ Yes.’ ‘ But do you think you have ever sinned against this God ?’ ‘ O yes,’ said she. My heart rejoiced to hear from her such admissions as these. ‘ And now,’ said I, ‘ are you willing to die in your present state of mind ?’ She candidly confessed she was not. I then told her Jesus Christ came into the world to save sinners, that he had died to purchase salvation for her ; but that he had said in his word, except we repent of our sins we should eternally perish ; and that, after she had repented, in order to be saved, she must believe that Jesus bore the punishment due to her sins ‘ in his own body on the tree.’ Her heart now began to soften ; and she burst into tears, while I endeavored more at large to show her from the Scriptures, and from our expressive hymns, the willingness there was in Christ to save her. At my leaving, I proposed prayer, to which she readily assented. The next day I visited her again ; and no sooner did I enter the room where she was, than I perceived her to be a very different creature from what she was when I approached her the preceding day. She now opened her mind, and freely entered into the important subject ; and while I conversed and prayed with her, the Lord wrought powerfully upon her heart, and she wept much. Four days after this, it pleased God to set her captive soul at liberty, by the manifestation of his pardoning love ; and soon after she died happy in the Lord.”

“ Can I forget the happy seasons and manifestations of the power of God, which I have witnessed at Bicton-Mill, with my brother Body and his family ? No, never by me can these things be forgotten ; particularly while at one time conversing with his eldest daughter, Mary. She had for some time known her acceptance in Christ, but now she said, ‘ I want to be cleansed from inbred sin, and to love God with all my heart.’ I told her, ‘ The will of God is your sanctification ; and God himself has expressly said, “ I will sprinkle clean water upon you, and ye shall be clean ; a new heart also will I give you, and a new spirit will I put within you.” Here,’ said I, ‘ the eternal God speaks to you. Take him at his word ; and at once “ reckon yourself to be dead indeed unto sin, and alive unto God, through Jesus Christ.” ’ She obeyed the command ; and, through an act of faith in the atonement, entered into the glorious rest of the people of God :—

‘ A rest where all our souls’ desire
Is fix’d on things above ;
Where fear, and sin, and grief expire,
Cast out by perfect love.’

“ She now told me she felt the blood of Christ had cleansed her from all sin. I corresponded with her for some years. She was a burning and a shining light ; but the Lord did not leave her long a member of his church below. A short time before she was taken ill, she said to her sister, ‘ I dreamed last night I was with you and others in a prayer meeting. It was a blessed time, and we were all happy in God. But it seemed to me I was suspended in the air, above you all.’ She died in the faith, leaving a blessed testimony behind her that she is gone to glory.”

From this view, it appears that whenever he found persons desiring to be reconciled with God, or to be cleansed from inherent depravity, he directed them to exercise immediate faith in Christ. He saw clearly, and he had a faculty of making others see clearly, that the atonement was a sufficient remedy for all our spiritual maladies, that the Savior had provided, that all, who cast themselves on his mediation alone, should be saved at once from guilt and sin, — should be pardoned and regenerated and sanctified — in a word, they had only to ask in Christ’s name, for what they wanted and *to trust that they received it, and it was theirs in that moment.* He said to the penitent sinner, Christ is your righteousness, he has paid your debt,—believe it, and you shall receive the witness from the Holy Spirit of God. He clearly distinguished between faith and this divine witness — faith was a voluntary act of reliance on Christ, which must be first made before the Spirit would bring the assurance ;

apply to the Redeemer for pardon, and believe that he grants it, and therefore he will send the Holy Ghost to assure you of the fact. Thus he taught ; and the result, in scores of instances, verified his predictions.

The same method he pursued in leading the believer into the possession of the grace of entire sanctification. He finds a believer struggling against the power of evil tempers and propensities. He tells him to pray in Christ's name that they may be taken away, and *believe that his prayer is granted*. Many can see a propriety in believing that pardon is obtained in this way, because pardon is an act of the mind of God, and may be believed before he bears witness to the fact by the Holy Spirit—but the removal of evil propensities is a work wrought in our nature, and how can we believe it is done, before we feel the change? Here is the mystery ; but it can be easily penetrated.* A removal of evil tempers may take place in our souls without our being conscious of it at the time. For example, a man has pride, or an irascible temper, or envy, or covetousness, or lust, or slander. He knows it, by its occasional manifestation under temptation. But it is not always in exercise. Suppose then, while he is praying, it should be taken away, would he be conscious of its removal? No, not until the occasions in which it had before been developed should occur, then he would find it gone. He may, therefore, ask, that this change now take place in him, and, relying on the word of God, believe that it is done, because God says it shall be done unto all that believe. This very act of faith is, in the first place, the finishing of the condition on which God has covenanted to effectuate the work ; and, in the second place, it is the developing of that perfect mind which is the thing prayed for, in which sin has no place.—Perfect confidence in God, is perfect agreement with him, and naturally elicits perfect love, and love perfected, is the fulfilling of the law and the exclusion of sin. We must then believe before we can rationally expect any superadded witness of the Spirit. But it will come, in due time ; only a heavenly illumination of soul, assures us, that we have indeed obtained what we were seeking. Our province is to ask for what we need, and to believe that it is granted as we ask, and when we ask, and it will be time enough to doubt, when we experience evidence to the contrary. God's word is sufficient now—and having that, we may believe. But such is his abounding mercy, he will in due time bestow a sacred seal, in the manifestations of his Holy Spirit. So Carvosso believed, so he practised, and taught.

Thus we see God's method of restoring fallen man to pardon and holiness. He fell from innocence and holiness, by loss of confidence in God. By securing this confidence, through his grace and promises, by

Christ Jesus, the soul recovers itself, and is restored to peace and to holiness. The sinner retraces his steps and goes back to God, by the way he came from him.

A glance at the closing scene of this good man's life, must end this article. His life had been a scene of constant activity in the service of God. Now he was called to pass through a trial of suffering. His disease was one of the most painful to which fallen humanity is subject. He had many powerful conflicts with the king of terrors; but the grace of God made him more than a conqueror. At the end of several weeks of pain and languishing, of weeping and rejoicing, his affectionate son Benjamin, who was permitted to be with him most of the time, records as follows :—

“ Yesterday morning he talked of his funeral very particularly, and expressed much thankfulness, as he had often done before, for the kind attention of those, who had so assiduously attended on him during his long and tedious illness. And now, in strong remembrance of his character as a sinner, about to enter the presence of God, he observed in his own peculiar manner, ‘ I have this morning been looking about for my sins, but I cannot find any of them; they are all gone.’ Toward night he sunk into a lethargy, and lay without speech or motion, on his left side, more than twelve hours.

“ About eleven this morning, recollection and the power of speech again returned. He asked for my brother, and being informed that he was at hand, he inquired if my sister was present; when told she was, he said something indistinctly, which it was thought was an inquiry after me; but I was absent. He now signified his wish that they should join with him in prayer. While they were kneeling round his dying bed, commending his departing spirit into the hands of his Creator and Redeemer, he was full of holy animation, and devoutly and very loudly responded to the several petitions which were offered up in his behalf. On their rising from their knees, he gave them his parting benediction, saying with fervor, ‘ God bless you all!’ And now, grateful that he had so nearly and so happily finished his work on earth, and having the heavenly crown and heavenly host full in view, with an indescribable expression of joy and triumph in his countenance, and with much of his own tone and manner when in the happiest moments of health and strength, he gave out,—

“ Praise God, from whom all blessings flow !”

and then attempted to raise the tune. This was the more astonishing to those who stood around him, as he had not sung before during his affliction. But he could not finish his chorus on earth, for while thus in the

act of praising God with his dying breath, his voice was literally lost in death; and he suddenly and sweetly, without pain or struggle, fell asleep in Jesus. Just after he had apparently ceased to breathe, while one present was mentioning the circumstance of dying Christians sometimes giving a sign with their hands when they felt great support beyond the period of utterance, he lifted up his left hand and arm, and then let them gently fall till they moved no more. Thus died WILLIAM CARVOSSO, in the eighty-fifth year of his age, and the sixty-fourth of his Christian warfare."

And now what have we been contemplating? — An humble Christian working out the problem of the world's regeneration; — in his own experience and by his personal labors, setting a precedent before the Christian world, of what may and must be done to bring mankind to God. He found out the efficacy of personal application to men on the subject of salvation — he saw it arrested their attention to themselves — concentrated the scattered rays of light which had entered their minds into a burning focus, and brought up a crisis in their experience, which often turned favorably to their salvation. His life discloses a secret place of power, which may be occupied by the feeblest Christian, aspiring to be useful, outreaching all other instrumentalities, as the public preaching of the gospel and the ordinances of religion, — a place next to that which the Holy Spirit of God occupies in the redemption of the soul, a position which angels might covet, but cannot possess, — the private interview of the saint with the sinner, where is the action of mind, directly on mind, bringing to his apprehension and feelings, and conscience, the things of religion; obliging him for a time to think upon them, and putting in motion his power of choice, under circumstances auspicious of a favorable decision. Thus a man who might otherwise have added a few more acres to his fields, and have died known only as the thrifty farmer of Ponsanooth, wrought a happy change in the characters and destinies of scores and hundreds, which will survive the destruction of all earthly interests. The book which records it will be obliterated by time, but God will hold it in everlasting remembrance.

Keep close to Jesus, both in life and death, and commit thyself unto his faithfulness, who, when all fail, can alone help thee.

Thy beloved will not admit of a rival, but will have thy heart alone, and sit like a king on his own throne.

Whatsoever affection thou reposest in men out of Jesus, is all no better than lost.—*Kempis.*

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 10.

LOVE GIVES LIGHT.

It is sometimes said, and said very correctly, that a depraved heart makes a depraved intellect. That is to say, a depraved or erring heart makes a falsely percipient, erroneous, or erring intellect. The fact of depravity I here take for granted. Man is depraved. Therefore he does not and cannot see.

2. A depraved man is a man *out of God*;—making himself and his own interests, instead of God and the divine interests, the centre of his thoughts and affections. And because he appropriates to himself what belongs to God, he is a selfish man. Selfishness, although it is a term less general and more specific, may be regarded as but another name for depravity. The selfish man, who is the same as the depraved man, is necessarily a man of perverted judgment. The relations which exist between the perceptions and the feelings, necessarily make him so. God sees things in their universality. Finite beings see them and know them in their parts, and from particular points of view. The depraved or selfish man sees objects from the centre of SELF, and not from the true centre, which is God. The truth, therefore, is always seen by him from a false point of vision, and through a false medium;—so that being distorted by the medium through which it is beheld, it becomes falsehood. The selfish man has no correct views, and just so long as he remains selfish, he cannot have correct views of God, or of God's government, or of the duties which he owes either to man or to the Maker of man. It is always and universally true, that the man who is out of God, creates around himself a universe of error.

3. It is for this reason, that the Scriptures speak as they do. In the language of Scripture, the term *darkness* is often employed to represent man's selfish and perverted perception. The term *light* is employed to represent God's truth. Hence it is said, "The light shineth in darkness, and the darkness comprehendeth it not." It is as true in philosophy, as it is in Scripture, that the natural man, that

is to say, the man in the life of *self*, "receiveth not the things of the Spirit of God, for they are foolishness unto him, neither *can* he know them, for they are spiritually discerned." First Cor. 2, 14. Being out of God, and not seeing things in God's light, he is blind. This cause of intellectual blindness is upon him, the fact of his depravity being conceded, not *arbitrarily*, but by a law which has its foundation in the nature of things.

4. What then is to be done? The first work, is, to establish ourselves in a new centre. *God is love*; — and if we are in him, so far as to be in entire union with him, then benevolence not only takes the place of selfishness, but existing and operating in the universal centre, it becomes unselfish, or universal benevolence. It is then that we see objects from a new point of view, and through a new medium; — a medium which does not pervert them, and a point of view which discloses their true character and aspects. It is thus that we explain and establish our proposition, namely, *Love brings light*. Truth in the affections makes truth in the understanding. Hence it is said in the Scriptures, "If any man will do his will, he shall know of the doctrine, whether it be of God," John 7, 17. He who does God's will, loves God; — and he who loves, has knowledge. He who loves perfectly, knows all that it is necessary for him to know. He who loves in part, knows only in part.

5. We begin with a part, but we proceed to the whole. We begin with that which is least, and proceed to that which is greatest. Simple, humble, and trembling is our first request. Nevertheless we ask, and we receive. We then enlarge our requests, and we receive more. There is no true asking without some faith; — no true faith without giving birth to love: — no true love without some knowledge attending it. Just in proportion as we truly ask, (not asking in form, but *truly* ask,) we divest ourselves of *self*. At every disruption and removal of the crust of self, the light breaks in. It cannot be otherwise, because that which kept out the light, the prejudiced and perverting power of self, is gone. To ask aright, then, is necessarily to receive, because, just so far as we ask aright, we enter into love, and become one with God. And in communicating himself, as he always does to those who love him, and just so far as they love him, he necessarily communicates truth. All truth is in him.

A. K.

For the Guide to Holiness.

EXPERIENCE OF A MEMBER OF THE CONGREGATIONAL CHURCH.

TO THE EDITOR OF THE GUIDE TO HOLINESS. — Sir:— Having had my attention strongly turned to the subject of holiness, and having become deeply, and I trust, personally interested in it, I have been led to think, that in giving you the result of my inquiries, I might do something for the cause — at least, it will be adding one more testimony to the truth.

At an early age I joined the people of God, with a strong desire to be something more than a common Christian. But alas! instead of rising above the ordinary level, I sunk below it. For more than twenty years I listened to clear, discriminating preaching, enjoyed it, became rooted and grounded in the faith, and conscience compelled me to a considerable degree of activity in the cause of Christ. But it was chiefly about the *outworks* of Christianity — a consciousness of unfitness kept me from the more spiritual parts of the work. I prayed daily, and often led the devotions of others; but I was not happy — I could not say that I *enjoyed* religion. Every thing was done from the dictates of an enlightened conscience — nothing from love. I sometimes made efforts for the conversion of impenitent sinners, but how powerless they were! I could speak of the terrors of the law, for I felt them, but had nothing to say of the love of Christ, for that I did not feel. Thus I went on, year after year, with the painful consciousness that I had a name to live while I was dead. I could neither give up my hope, nor walk worthy of it. I had secret doubts, which I would not acknowledge to myself, about the promises and providence of God and the utility of prayer. I was zealous for the prosperity of our church, our Sabbath schools, and our benevolent societies — chiefly I fear, because they were *ours*. Much like the zeal for *our party* in politics. Many and many a time did the long-suffering Spirit move upon my heart, and rouse me to a better life. Then I would try to give myself direct to God, and resolve to live for him; but I never could quite believe that he forgave me, or that he would help me; so I had to start alone, and of course, soon stumbled.

Meanwhile, my heavenly Father was loading me with benefits; I had everything that heart could wish, and regarded myself, in an earthly point of view, as one of the happiest of mortals. This continued many years; but at length, my Father, having made full trial of prosper-

ity on his wayward child, was compelled to send affliction. I was called to drink of a bitter cup; and "though thousands in all ages, have been called to drink of it, it was no less bitter on that account."

I turned to the Bible and prayer for comfort, and found it. The Bible seemed to me to have been written expressly for the afflicted. I had no idea of its consolations before, having never had occasion to draw upon them. I thought surely it must have been written by one who made the human heart, and knew what it would suffer. And now I felt that if I ever had any more happiness, I must derive it from religion, and if I was to be happy in religion, I must have a great deal more of it, than I had then. I did not perceive the error of turning to religion merely for happiness, till a Christian friend pointed it out to me. I was applying to Christ for comfort, but not for cleansing.

At length a friend put into my hands Professor Upham's "Interior Life." I read it with intense interest. It opened a new world of thought to me. Here was a kind of piety described, which seemed to meet the wants of my soul. It looked so beautiful, so desirable — yet hopelessly out of reach. I longed to know, if any one ever had attained it. Being a member of a Congregational church, my friends were chiefly among that denomination. I talked with many, and was generally told that such a state of feeling was enjoyed by all spiritual Christians in their best moments, but it was never abiding. I was silenced, but not convinced. This state of mind looked to me so desirable and so scriptural, that I could not help seeking it, hopeless as the pursuit appeared. Still, I had no clear idea of the way, and longed to see some one who could tell me something about it, *from his own experience*. After several months, this was permitted me. I became acquainted with some, who had long walked in this way, and were fully qualified to guide others. Their conversations did much to enlighten and encourage me. They told me I could not advance a step, till I had made an unreserved consecration of myself to God; nor could I then get on another step, unless I believed that God really accepted me, and upon the strength of this belief ventured to appropriate to myself the gracious promises.

Here, therefore, I stood a long time, trembling — not daring to do either of these things. Then I read the "Interior Life" again. It seemed much clearer than before, and this new and living way seemed plainer and more desirable than ever. For months, my mind was entirely absorbed in this subject — nothing else had any interest for me. Still, I thought it would not do to venture on the solemn act of consecration, without a great deal of preparation, deeper conviction, and more of every right feeling. What if I should vow unto the Lord and not perform?

One day, while reflecting earnestly on the subject, the question came home to me, "What do you gain by waiting? will you ever be any better prepared? Are you not willing to consecrate yourself now?" "Yes, if I was only sure I could hold on." "You must trust God to keep you." I called to mind the remarkable words, "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2d. Cor. 6, 17, 18,—and then deliberately and audibly consecrated all I could call my own, to God,—specifying heart, mind, body, time, talents, property, influence, reputation, and friends. I believed that God accepted me, not on account of any particular feelings, but simply because *he had said he would*. And now the question came up, "will he enable me to keep this consecration?" I was startled at the position I now found myself in. "What is this," thought I, "but deliberately undertaking to live without sin?" Now I was compelled to take the third step, and lay hold on the promises. This I did with a trembling faith.

The next day, I saw that I should be exposed to a temptation, before which I had always fallen. "Now," I thought, "I shall see whether God accepts my consecration—whether he has really undertaken for me." I was carried through in a way that surprised me, and I saw that God meets the degree of faith which he gives, and was convinced that if I *continually* rested on him, he would make me *continually* victorious. Each day's experience since, for more than a year, has confirmed this belief.

I did not at once find all selfishness gone, but whenever it appeared, I looked to the Lord Jesus Christ, and entreated him to banish it, in all its forms, forever from my heart. My continual cry was, "Empty me of self, that I may be filled with all the fulness of God." I believe the process of inward crucifixion has been going on, and my hope is that it will be ere long completed, and my soul brought into a perfect and permanent union with God.

Meanwhile, the truths of Scripture are opening to me more and more. God comes nearer by his providence and his Spirit—heaven looks brighter, and death no longer sad. The promises—those rich and glorious promises—which, before, were no more to me than if they had not been in the Bible, are now my strong tower, whereunto I may continually resort. Through every day of the past year, I have experienced the truth of the Psalmist's words, "Great peace have they that love thy law, and nothing shall offend them." Formerly I thought, however it might be with others, it was more than doubtful whether my poor prayers ever

reached the ear and the heart of God. But now, though they are still poor prayers, yet, with the Prompter within, and the Intercessor above, how can I doubt?

Perhaps this will meet the eye of some one of my own denomination, who is hungering and thirsting after righteousness, and wishing to be more fully instructed in this way. When we joined the church, we consecrated ourselves to the Lord, and promised all that is involved in this consecration; but we did not *expect* to keep it *fully*, and we knew the church did not expect it of us — therefore, as might naturally have been anticipated, we did not aim at it. Moreover, if we had aimed at it, we should infallibly have failed, because we did not quite believe that God accepted us and really undertook for us. Now, if you will pause prayerfully on these two points, you will, perhaps, see where the difficulty lies — and may the grace of God enable you to overcome it!

There is a wide difference in fact, and a wide difference in its effect on our own feelings, between a determination to do about right, generally, and a determination to do exactly right, always. How can we expect to please God in *anything*, unless we really intend to please him in *everything*?

A. B.

For the Guide to Holiness.

HOW SALVATION FROM SIN MAY BE OBTAINED NOW.

A SCRAP FROM MY PORTFOLIO.

Perseverance necessary. The Canaanitish woman, and the importunate friend. Class-leaders should lead their members by example, into the way of holiness. A minister's acknowledgment. Humility and decision. Specific and importunate petitions must be granted. Confession. Unbelief presumptuous.

TO MY BELOVED FRIENDS, BR. AND SISTER —: — Not to have had the privilege of writing to you sooner, has been a source of continual self-denial, but my time has been so completely monopolized during the winter, that I have been mostly debarred from my usual opportunities for corresponding with my friends. Our dear Brother — was also so much on my mind after my return from P —, that I found it a sweet relief to go to the Throne of Grace, and tell Jesus all about my earnest desires that he might be a witness of the power of Christ to save from all sin. I even commenced to write a letter to Brother —, expressive of my solicitude on this point, but concluded afterward not to send it.

Of this I am sure, if Brother — would only now be as resolved, and as persevering in his efforts to obtain the witness of holiness, as was the Canaanitish woman in ancient time for the recovery of her daughter, he would have the blessing before the week is over. Yes, doubtless, even before he closed his eyes in sleep. The Savior, in answer to the request of the disciples, "Lord teach us to pray," gave, by way of illustration, the case of the man, who came to his friend with the *specific* request — three loaves — just what he wanted.

The direct witness that the blood of Jesus cleanseth, is just what Brother — wants. His class is looking to him as their *leader*, to lead them directly into the highway of holiness. May not Brother — be less successful in his endeavors to *lead* his members into the enjoyment of this privilege, from the fact, that the inquiry will be suggested to their minds, "Does my leader enjoy the witness of this state?" And, then, may not the fact, that we are not ourselves in possession of that which we would urge as a duty upon another, be calculated to cripple our own faith, and thereby make our efforts less successful. A minister, possessed of abilities calculated to be very useful, said to me, "I seldom urge upon the sinner the duty of an immediate surrender, and the exercise of faith, but it is whispered to my mind, the very same reasons ought to tell upon your own heart that you should be wholly sanctified."

But Brother — will conclude, that I am now writing to him instead of Sister —. I hope he will excuse my solicitude, but I know he desires the blessing of purity so much, that if a large amount of cash were to be paid out for this privilege, he would not be long in making the required appropriation. Yes, "If the prophet had told thee to do some great thing, wouldst thou not have done it?" Yet, now that it is but the simple requirement, "Wash and be clean," how slow of heart to resolve on *trying* the process. — O how much depends on *decision*. The day of the Lord is near, in the valley of *decision*. Humility and decision are in the highest degree important for those who would obtain this grace. If my dear Brother — knew that he was to exchange worlds before next week, this time, he would then, doubtless, fix the resolve somewhat thus, "This matter *must* be settled — God hath said, 'Without holiness no man shall see the Lord.' I am about to be ushered into the eternal world, — at some unexpected moment between this and the coming week, (perhaps this hour) I am to appear before my Judge. Am I all ready? Am I *now* holy?" Unless these inquiries could be answered in the affirmative, would Brother — feel like eating, drinking, or sleeping? O no! he would say, let these inquiries be answered *first* — let me be *all ready*. The importunity of the man who came

for the three loaves, or the entreaties of the Canaanitish woman, would perhaps but slightly compare with Brother ——'s earnestness to have this matter decided. And if thus specific and thus importunate in your request, you would receive precisely the gift desired. Yes, Brother—— would then come out before the members of his class, and his brethren in the church, as a witness that "we are well able to go up and possess the goodly land." And even, perhaps, before the week had closed, his inspiring testimony had been the means of bringing others into the enjoyment of the same grace.

I surely had no intention of writing thus when I commenced this letter. Were this intended, I might have addressed my communication to Brother —— in place of Sister —— . But shall I apologize, if I have delivered a message from the Lord? I earnestly implored divine direction, when I commenced to write, and may I not hope that the Lord has directed my heart in its sympathies, and my pen in its movements? May my beloved Brother and Sister be inspired to do, with their might whatsoever their hand findeth to do. "The Kingdom of Heaven suffereth violence, and the violent take it by force." You can trust in Christ to save you for the *present* moment. Should I now ask, "Are you conscious of sinning at this moment?" you would probably say, "No!" How then are you kept from sin at the present moment? Is it not because Christ is *now saving* you. You could not be saved for the least fraction of time, but through the power of the Savior. And if he saves you this moment, he will surely save you the next, if you continue to trust him. You are now saved by virtue of a present act of reliance on Christ; you will continue in a state of salvation from sin just so long as this act of reliance is continued. If Christ can save you for one minute, can he not save you for two minutes? And if for two minutes, why may he not save you five minutes, or five hours, and thus for days, months, or years? My heart seems to assure me that you are now trusting in Christ to save you from all sin. O then, now begin to confess with your lips to the glory of your Savior, that you now *have* salvation from sin. Labor to *assure* your heart before God, and repent with that holy violence which the kingdom invites.

"My Redeemer from all sin,
I will praise thee!"

Do not be afraid of deceiving yourself. "Presumption lies in *doubting*, not in believing." The holy Fletcher went so far in the exercise of this holy violence, that he said,—

"Be it I myself deceive,
Yet I must, I will believe."

“Now, unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God *our Savior*, be glory and majesty, dominion and power, both now and forever, Amen.”

For the Guide to Holiness.

LIFE OF MADAME GUYON.

THIS memoir is deeply interesting, as a practical illustration of the views contained in “The Interior Life,” by the same author. We here see those principles carried out, for a long course of years, under a great variety of circumstances, and bearing her triumphantly through the heaviest trials. In “The Interior Life,” we see what may be realized — here, we see what has been. We see this remarkable woman consecrating herself in early life, without reserve, to the Lord, and holding on to that consecration, without faltering, through the bright days of youth and beauty, amid the dangers attendant on rank, wealth, and brilliant gifts; then, under most peculiar and aggravated trials, maintaining the same sweet serenity. When moving in the highest circles of society, or toiling for the good of the lowest, there was the same unbroken communion with God. And even in the gloomy prison, she was “still praising him,” — not, like Paul and Silas, for a night only, but through long years.

We often read and hear of those, who died in the triumphs of faith — but here is one, who *lived* in the triumphs of faith — from youth to old age.

Professor Upham has done good service to the church in preparing this work. He first held up a *plan*, and now he shows us a *model* of Christian character. Many who were puzzled by the intricacy of the plan, will look with satisfaction on the fair proportions of this beautiful model. We cannot but think that this book is destined to exert a very favorable influence on the church, in raising the tone of piety to the true standard. Indeed, its effects are already beginning to be felt on many hearts. While many of the Memoirs which have been given to the world, present a very defective religion, and consequently, while they do some good, also do some hurt, excluding, as they do, the great doctrine of present and practical holiness, here is a book, breathing the spirit, the courage, the faith of the apostles and primitive Christians.

Y. Z.